

**Romans (52)**  
**The Privileges of Israel**  
**and the Deity of Jesus Christ (part 2)**

Let us turn again to Romans 9 and read again the first five verses of this chapter.

I am speaking the truth in Christ--I am not lying; my conscience bears me witness in the Holy Spirit--<sup>2</sup>that I have great sorrow and unceasing anguish in my heart. <sup>3</sup>For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. <sup>4</sup>They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. <sup>5</sup>To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen. (Rom. 9:1-5)

Last Lord's Day we gave our attention to Paul's assertion regarding Jesus Christ in verse 5 of Romans 9. Paul mentioned the person of Jesus Christ in the context of reciting the great privileges that God had given to the Israelites. God had established His covenant with them that they would be a unique nation, standing above all the nations of the earth. God had manifested His glorious presence among them, preserving them and protecting them even as He directed them on how they were to live before Him as His people. God had enabled them to worship Him and He had granted them many glorious promises, chiefly through them He would send the promised Messiah, who was from their race. When Paul mentioned Jesus Christ, Paul broke forth into this doxology regarding Jesus, who "is the Christ, who is God over all, blessed forever. Amen." With this subject of the deity of Jesus Christ declared in our text, we began last Lord's Day to show forth the biblical case to substantiate that Jesus Christ is the Second Person of the glorious holy trinity. I would like us to continue to rehearse the biblical case for the deity of Jesus Christ today. The evidence is overwhelming in degree and in number of arguments. Jesus Christ was born of Mary in Bethlehem, but He is also the eternal, blessed, God whom we trust and serve.

Last Sunday we began to list the ways in which the deity of Jesus Christ is affirmed in the Holy Scriptures. We cited the following. *First, there are direct statements in the Word of God declaring that Jesus Christ is eternal God incarnate.*<sup>1</sup> *Second, there are biblical descriptions of Jesus that can only lead to the conclusion that Jesus is God.* For example, (1) there are attributes of Jesus that are only true of God, for they are the incommunicable attributes that only God can possess.<sup>2</sup> (2) Jesus has relation with God the Father that can only lead to the conclusion that Jesus Himself is eternal God.<sup>3</sup> *Thirdly, there are acts that Jesus did that can only be done by God, proving Him to be eternal God incarnate.*<sup>4</sup> (4) *Fourthly, we know that Jesus Christ is God by the manner in which His disciples regarded Him and treated Him as only God would be treated, thereby showing that they believed Him to be God.*<sup>5</sup>

Let us now examine other biblical proofs of the deity of Jesus Christ. *A fifth biblical basis for the deity of Jesus Christ is the predominant teaching of the fourth book of the New Testament, the Gospel according to John.* Now earlier we cited some Scripture passages that affirmed the deity of the Lord Jesus Christ. These are

---

<sup>1</sup> The ones we cited included these: John 1:1, 14; 20:28; Acts 20:28; 1 Tim. 3:16; Heb. 1:8; 1 John 3:16; 5:20.

<sup>2</sup> The divine attributes that are characteristic of Jesus Christ are His eternal existence, infinity, and omniscience.

<sup>3</sup> He is the only begotten Son and He is the very image of the Father.

<sup>4</sup> Jesus described Himself as the author of God's election, as was the Father. Jesus knew men's thoughts. Jesus hears the prayers of His people. Jesus will judge all human beings. Jesus creates as only God can create. Jesus commands as only God can command. Jesus forgives sins as only God can forgive sins. Jesus sanctifies people as only God can sanctify. Jesus can glorify people as only God can glorify them.

<sup>5</sup> His disciples believed Jesus to be God. They loved Jesus as God. They obeyed Him as God. They prayed to Him as God. They praised Him as God. They worshipped Him as God.

in addition to those. John's Gospel was written with a primary intention of showing forth Jesus to be the eternal God who became incarnate.

(1) That Jesus is God is clear from the following verses in John's Gospel that speak to our Lord's eternal preexistence. We see this truth emphasized quite clearly and repeatedly.

**John 3:13.** "No one has ascended to heaven but *He who came down from* heaven, that is, the Son of Man who is in heaven." Here we see the pre-existence of Jesus.

**John 6:38.** "For *I have come down from heaven*, not to do My own will, but the will of Him who sent Me." Jesus did not have His beginning in Bethlehem, nor in the conception of Mary. But rather, He came down from heaven.

**John 6:46.** "Not that anyone has seen the Father, except He who is from God; He has seen the Father." Because He was with God, He was God; He was in the presence of God the Father.

**John 6:62.** "What then if you should see the Son of Man ascend *where He was before?*" The Son of Man was eternal God, the eternal Son of God, who was with the Father from eternity, Who descended to the earth to join to himself a human nature and body.

**John 8:23.** "And He said to them, 'You are from beneath; *I am from above*. You are of this world; I am not of this world.'"

**John 8:42.** "Jesus said to them, 'If God were your Father, you would love Me, *for I proceeded forth and came from God*; nor have I come of Myself, but He sent Me.'" He asserted here that He had been sent by the Father because He was the Son of God, eternally existing with the Father, whom the Father sent into the world to be our Savior.

**John 16:28.** "*I came forth from the Father* and have come into the world. Again, I leave the world and go to the Father." And so we see that our Lord Jesus was clearly the preexistent Son of God. He is of the same essence as the Father; He came forth "from Him."

(2) From John's Gospel we also have a number of sayings in which Jesus uses the expression, "**I am.**" This brings the reader to see that Jesus is the same God that revealed Himself to Moses at the burning bush, back in Exodus 3. There we read of Moses' encounter with the thrice holy God.

<sup>13</sup>Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"

<sup>14</sup>And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" <sup>15</sup>Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'"

God had identified Himself to Moses as "I Am", which signifies God's eternal nature and His everlasting commitment to see that His Word and His promises are fulfilled and that He was ever faithful to His covenant commitments to His people. When our Lord was speaking before a crowd, He identified Himself as the great "I AM", or the Jehovah (or Yahweh) of the Old Testament. And the meaning of Yahweh or Jehovah translated into English is "I Am. We read in **John 8:51ff**,

<sup>51</sup>"Most assuredly, I say to you, if anyone keeps My word he shall never see death."

<sup>52</sup>Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' <sup>53</sup>Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

<sup>54</sup>Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. <sup>55</sup>Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. <sup>56</sup>Your father Abraham rejoiced to see My day, and he saw it and was glad."

<sup>57</sup>Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

<sup>58</sup>Jesus said to them, "**Most assuredly, I say to you, before Abraham was, I AM.**"

<sup>59</sup>Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by. (John 8:51-58)

Now aside from this one forthright statement in which He identified Himself as “I AM”, there are a number of other “I AM” sayings of Jesus in John’s Gospel. It has been shown through the Greek construction of the Words that Jesus was asserting the same truth: He is I AM. These verses include the following assertions, with respect to a number of metaphors. For example...

### **[1] Jesus as the Bread of life**

John 6:35. “And Jesus said to them, ‘*I am* the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.’”

John 6:48. “*I am* the bread of life.”

John 6:51. “*I am* the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

### **[2] Jesus as the Light of the world**

John 8:12. “Then Jesus spoke to them again, saying, ‘*I am* the light of the world. He who follows Me shall not walk in darkness, but have the light of life.’”

John 9:5. “As long as I am in the world, *I am* the light of the world.”

### **[3] Jesus as the Door of the sheep**

John 10:7. “Then Jesus said to them again, ‘Most assuredly, I say to you, *I am* the door of the sheep.’”

John 10:9. “*I am* the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.”

### **[4] Jesus as the Good Shepherd**

John 10:11. “*I am* the good shepherd. The good shepherd gives His life for the sheep.”

John 10:14. “*I am* the good shepherd; and I know My sheep, and am known by My own.”

### **[5] Jesus as the Resurrection and the Life**

John 11:25. “Jesus said to her, ‘*I am* the resurrection and the life. He who believes in Me, though he may die, he shall live.’”

### **[6] Jesus as the Way, the Truth, and the Life**

John 14:6. “Jesus said to him, ‘*I am* the way, the truth, and the life. No one comes to the Father except through Me.’”

### **[7] Jesus as the true vine**

John 15:1. “*I am* the true vine, and My Father is the vinedresser.”

John 15:5. “*I am* the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”

In each of these metaphors our Lord used to describe Himself, He used the Greek pronoun/verb construction, "I AM." Each one of these instances calls the reader back to that great declaration of God to Moses, "I AM WHO I AM" (Exodus 3:14). Jesus Himself is God.

***A sixth biblical basis for the deity of Jesus Christ is in the Gospel accounts of our Lord's dealings with unbelieving Jewish leaders.*** There were occasions when they understood clearly His implying or asserting that He was God incarnate; His opposers clearly understood that Jesus claimed to be God.

(1) When Jesus asserted clearly His deity, the Jews who did not believe on Him desired to kill Him for the crime of blasphemy.

<sup>58</sup>Jesus said to them, "***Most assuredly, I say to you, before Abraham was, I AM.***"

<sup>59</sup>Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by. (John 8:51-58)

Here our Lord clearly and forthrightly told the Jewish leaders that He was the eternal God, whom was the object of Abraham's faith and worship. They would kill Jesus for making such an assertion. They knew that He was claiming to be God incarnate.

(2) Jesus made Himself equal with God when He claimed to be the Son of God before the Jewish leaders. We read of this encounter of Jesus with the religious leaders in **John 5:15-18**.

<sup>15</sup>The man departed and told the Jews that it was Jesus who had made him well.

<sup>16</sup>For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. <sup>17</sup>But Jesus answered them, "My Father has been working until now, and I have been working."

<sup>18</sup>Therefore the Jews sought all the more to kill Him, ***because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.***

(3) At the trial of Jesus His opposers knew that He was claiming to be God. We read in **Matthew 26:62-68** that they regarded Him to have committed the sin of blasphemy, for they perceived that He claimed to be God.

<sup>62</sup>And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" <sup>63</sup>But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

<sup>64</sup>Jesus said to him, "***It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.***"

<sup>65</sup>Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? ***Look, now you have heard His blasphemy!***" <sup>66</sup>What do you think?"

They answered and said, "He is deserving of death."

<sup>67</sup>Then they spat in His face and beat Him; and others struck Him with the palms of their hands, <sup>68</sup>saying, "Prophecy to us, Christ! Who is the one who struck You?"

Now I wish to set before you another way in which the deity of the Lord Jesus as He is set forth in the Scriptures, and in this case, the Gospels. And so, ***a seventh biblical basis for the deity of Jesus Christ is that there are four great parallels between God the Father and His Son that affirm the Deity of Jesus Christ.*** The passage that shows us these parallels is Matthew 11:25-27 with its synoptic parallel being in Luke 10:21f. **Gerhardus Vos**, a biblical scholar of a generation ago, described this as "The culminating point of our Lord's self-disclosure in the Synoptics."<sup>6</sup> What he meant by that was that our Lord revealed His divine nature more clearly through what He taught here than at any other time that we have recorded for us in the Synoptic Gospels of Matthew, Mark, and Luke. Let me begin by reading the passage for us. Again, this is **Matthew 11:25-27**:

---

<sup>6</sup> Robert Reymond, *A New Systematic Theology of the Christian Faith* (Thomas Nelson Publishers, 1998), p. 218ff.

<sup>25</sup>At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. <sup>26</sup>Even so, Father, for so it seemed good in Your sight. <sup>27</sup>All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

Consider these parallels. **1. The first parallel that Jesus draws between His Father and Himself is the mutual and exclusive knowledge that the Father has of the Son and the Son has of the Father.** Jesus said, “No one knows the Son except the Father. Nor does anyone know the Father except the Son” (Matt. 11:27). Jesus emphasizes the exclusive nature of this knowledge. “No one” knows the Father except “the Son.” The Greek word is a heightened form for emphasis; He knows the Father, not just **γινώσκει** (he knows), but **ἐπιγινώσκει** (he knows intimately or fully). In the same manner the Father knows the Son. There is a mutual knowledge of one another. It speaks of the same kind of knowledge in degree. As the Father knows the Son, so the Son knows the Father. And it is exclusive knowledge. No one knows either one of these persons, the Father or the Son; they alone know each other. Vos described what this tells us:

The essential rather than acquired knowledge is meant follows... from the correlation of the two clauses; the knowledge of God has of Jesus cannot be acquired knowledge [it must, from the fact that it is God’s knowledge, be direct, intuitive, and immediate—Reymond]; consequently the knowledge Jesus has of God cannot be acquired knowledge either, [it must be direct, intuitive, and immediate—in a word, divine—Reymond] for these two are placed entirely on a line. In other words, if the one is different from human knowledge, then the other must be so likewise.<sup>7</sup>

And so, “the only conclusion to be drawn is that God has this exclusive and interpenetrating knowledge of the Son because he is the Father of the Son, and that Jesus has this exclusive and interpenetrating knowledge of God because he is the Son of the Father.”<sup>8</sup> Thus we see the equality of the persons; we see the divinity of the Lord Jesus asserted by this parallel of mutual knowledge of the Father and the Son.

**2. The second parallel that Jesus draws between His Father and Himself is the mutual necessity to reveal each other, if people are going to know either one of them.** Jesus thanks the Father for having hidden truth of Him from some but revealed Him to others. Matthew 11:25 reads,

“At that time Jesus answered and said, ‘I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.’”

And then later, Jesus declared, “Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him” (Matt. 11:27). The Son has infinite knowledge of the Father, He and He alone. Therefore, He alone has the capability to reveal the Father to people. This, too, affirms the divinity of Jesus.

**3. The third parallel that Jesus draws between His Father and Himself is the mutual authority that they possess.** Jesus refers to the Father as “Lord of heaven and earth” (Matt. 11:25). Jesus also says with reference to Himself, “All things have been delivered to Me” (Matt. 11:27). Of course in another place Jesus said, “All authority is given to Me in heaven and earth” (Matt. 28:18). Each one, the Father and the Son is all-powerful. How could the Son have all power and the Father have all power, except they be one God? This is further evidence of the deity of the Lord Jesus, who is equal to the Father in His power.

**4. The fourth parallel that Jesus draws between His Father and Himself is the mutual exercise of sovereign will that each exercises.** In the third parallel we spoke of the ability of both the Father and the Son to be equal; they are equal in power because they are one God. In this fourth parallel we are saying that they are

---

<sup>7</sup> Ibid., p, 219.

<sup>8</sup> Ibid.

one God because of the sovereign exercise of the power both claim to accomplish their will. The Father is sovereign in His ability and His selection of who will come to know of Him and His Son in salvation. In the same way the Son is sovereign in His ability and his selection of who will come to know of the Father and Him in salvation. With respect to the Father's sovereignty in this matter we read in Matthew 11:25 when Jesus prayed, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes." And then with respect to the Son's sovereignty in this matter we read in Matthew 11:27, "Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him."

**B. B. Warfield** wrote of this revelation of the Father and Son in this passage:

In it our Lord asserts for Himself a relation of practical equality with the Father, here described in most elevated terms as "the Lord of heaven and earth" (v. 25). As the Father only can know the Son, as the Son only can know the Father: and others may know the Father only as He is revealed by the Son. That is, not merely is the Son the exclusive revealer of God, but the mutual knowledge of the Father and the Son is put on what seems very much a par. The Son can be known only by the Father in all that He is, as if His being were infinite and as such inscrutable to the finite intelligence; and His knowledge alone—again as if he were infinite in His attributes—is competent to compass the depths of the Father's infinite being. He who holds this relation to the Father cannot conceivably be a creature.<sup>9</sup>

We see in these four parallels between the Father and the Son, that the Lord Jesus clearly asserted His equality with the Father. Jesus Christ is the divine Son of God.

*An eighth biblical basis for the deity of Jesus Christ can be seen in Paul's claims in his epistles.* To this point we have shown forth the deity of our Lord Jesus from many places in Scripture, but we have given most attention to the witness of the four Gospels. But we might also summarize the various ways in which Paul asserted and displayed the deity of Jesus Christ before His readers. **(1) Paul prayed to Christ**, as one would pray only to God. With respect to his thorn in the flesh, Paul prayed to Jesus for relief. **2 Corinthians 12:8-9** read,

Concerning this thing *I pleaded with the Lord three times* that it might depart from me. <sup>9</sup>And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

"The Lord" was Paul's reference to the risen and enthroned Jesus.

**(2) In addition Paul showed forth the deity of Jesus in that "the name of the Lord Jesus Christ" should be called upon in the church.** In other words, not only did Paul pray to the Lord Jesus, but he encouraged churches to do the same.

**1 Corinthians 1:2.** "To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place *call on the name of Jesus Christ our Lord, both theirs and ours.*"

**Romans 10:9-13.** "That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup>For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup>For the Scripture says, "Whoever believes on Him will not be put to shame." <sup>12</sup>For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup>For "*whoever calls on the name of the LORD shall be saved.*"

**(3) Paul uses the name of Jesus in conjunction with God the Father as the source for divine blessing,** thus placing them on par with one another. We read these references:

---

<sup>9</sup> Reymond, p. 220.

**Galatians 1:3.** “Grace to you and peace from *God the Father and our Lord Jesus Christ.*”

**Romans 1:7.** “To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from *God our Father and the Lord Jesus Christ.*”

(4) *Paul applied the title of “Lord” to Jesus*, which was the Greek word, *κύριος* (*kurios*), which was used for Jehovah (or Yahweh) in the Septuagint<sup>10</sup>, the Greek translation of the Old Testament.

(5) *Paul applied to Jesus Christ Old Testament passages that were addressed to God.* For example, we read **Isaiah 45:23**, “I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath.” This is a reference to Jehovah, or Yahweh in Isaiah. But Paul applies it to Jesus Christ in **Philippians 2:10**, “that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth.”

(6) *Paul taught, or at least implied Christ’s preexistence as God’s Son.* He taught Christ’s preexistence in these passages:

**Romans 8:3.** “For what the law could not do in that it was weak through the flesh, *God did by sending His own Son* in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...” There we see Christ’s preexistence in that God sent His Son.

**2 Corinthians 8:9.** “For you know the grace of our Lord Jesus Christ, that *though He was rich* [there is His preexistence], yet for your sakes *He became poor* [There is His humility in His incarnation.], that you through His poverty might become rich” [This speaks of our glorification.].

**Galatians 4:4.** “But when the fullness of the time had come, *God sent forth His Son*, born of a woman, born under the law.”

**Philippians 2:6.** “Who, being in the form of God, *did not consider it robbery to be equal with God, but made Himself of no reputation*, taking the form of a bondservant, and coming in the likeness of men.” Christ did not regard equality with God as robbery. He saw it as legitimate, of course. He saw Himself as equal with God the Father.

**Colossians 1:15f.** “*He is the image of the invisible God*, the firstborn over all creation. <sup>16</sup>For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” And so, the Father is the Creator, but Jesus is the agent of creation; it was through the Son that all things were created and it was for the Son that all things were created.

**Ephesians 4:8.** “Therefore He says: ‘When He ascended on high, He led captivity captive, and gave gifts to men.’ <sup>9</sup>(*Now this, ‘He ascended’-- what does it mean but that He also first descended into the lower parts of the earth?*)” Here, “lower parts of the earth” are a reference to Mary’s womb. We can see this from **Psalm 139:15**, “My frame was not hidden from You (speaking of God), when I was made in secret, and skillfully wrought in the lowest parts of the earth”, speaking of his development within the womb of his mother.

(7) *The Apostle Paul set forth the truth that Jesus is eternal God is that there are 8 specific passages in which Jesus Christ is identified or declared to be God.*

---

<sup>10</sup> You will often read of the Septuagint in scholarly books by the use of the abbreviation “LXX.” This is the Roman numeral for 70, which was believed to be the number of Jewish rabbinic scholars thought to have translated the Hebrew Scriptures into the Greek Septuagint.

[1] **Romans 1:3f.** “Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup>and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.”<sup>11</sup>

[2] **Romans 9:5.** “Of whom are the fathers and from whom, according to the flesh, *Christ came, who is over all, the eternally blessed God.* Amen.”

[3] **Titus 2:13.** “Looking for the blessed hope and glorious appearing of *our great God and Savior Jesus Christ.*” Here Jesus is referred to as both Savior and God.

[4] **Colossians 1:15-20.** “He is the image of the invisible God, the firstborn over all creation. [This speaks of His preeminence, of course, not that He was created first. Christ was not created; Christ is the Creator.] <sup>16</sup>For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. <sup>17</sup>And He is before all things, and in Him all things consist. <sup>18</sup>And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. <sup>19</sup>For it pleased the Father that in Him *all the fullness should dwell*, <sup>20</sup>and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.” The fullness of deity dwells in Him.

[5] **Colossians 2:9.** “For in Him dwells *all the fullness of the Godhead bodily*...” A clear declaration of His deity.

[6] **Philippians 2:6-11.** “Who, though he was in the form of God, *did not count equality with God* a thing to be grasped, <sup>7</sup>but made himself nothing, taking the form of a servant, being born in the likeness of men. <sup>8</sup>And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup>Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

[7] **1 Timothy 1:15.** “This is a faithful saying and worthy of all acceptance, that *Christ Jesus came into the world* to save sinners, of whom I am chief.” Again, this speaks of His preexistence.

[8] **1 Timothy 3:16.** “And without controversy great is the mystery of godliness: *God was manifested in the flesh*, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.”

And so, we see that the divine nature of Jesus Christ is taught in many places and in many ways in the Holy Scriptures. This is an essential doctrine to be believed. One cannot have the salvation from sin that God brings unless one believes on the Lord Jesus Christ, and to believe on Him rightly necessitates that one believes that He is eternal God incarnate; He is God with us. And so, we have shown **that Jesus Christ is God is amply testified in the Scriptures.**

And so in summary, we have already shown that first, Paul prayed to Christ, as one would pray only to God. Second, Paul showed forth the deity of Jesus in that “the name of the Lord Jesus Christ” should be called upon in the church. In other words, not only did he pray to the Lord Jesus but he encouraged churches to do the same. Third, Paul uses the name of Jesus in conjunction with God the Father as the source for divine blessing, thus placing them on par with one another. Fourth, Paul applied the title of “Lord” to Jesus, which was the Greek word κυρίoj, which was used for Jehovah (or Yahweh) in the LXX, the Greek translation of the Old Testament, and thus, he is referring to Christ as God Himself. Fifth, Paul applied to Jesus Christ Old Testament

---

<sup>11</sup> There is an interpretation, that may have some merit, that this reference to Jesus as “the Son of God” does not speak of His essence as the eternal Son of God, but rather of His royal status as the adopted Son of God because he was the son of David ( cf. 2 Samuel 7:14).

passages that were addressed to God. And sixth, Paul taught, or at least implied Christ's preexistence as God's Son. The seventh biblical basis for the deity of Jesus Christ is that there are four great parallels between God the Father and His Son that affirm the Deity of Jesus Christ. And then lastly, the eighth biblical basis for the deity of Jesus Christ can be seen in directly worded statements in Paul's epistles.

There is one more argument we would like to make to prove the deity of our Lord Jesus Christ.<sup>12</sup> And to see this we may return to our text in Romans 9:5, which again reads of Israel's greatest privilege: "To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen." And so, *ninth, Paul declared in our text of Romans 9:5 that Jesus Christ is "blessed forever."* Paul did so in another place. Here is the King James Version of **1 Timothy 6:13** through **16**:

<sup>13</sup>I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup>that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: <sup>15</sup>which in his times he shall show, *who is the blessed and only Potentate, the King of kings, and Lord of lords;* <sup>16</sup>Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

When Paul described Jesus Christ as "blessed forever", he was ascribing to Jesus an essential attribute that belongs uniquely to God. Only God is "blessed forever." Now you and I are blessed. And God often bestows His blessings upon all people everywhere, but inherent, infinite, blessedness, is essentially true of God alone. Our blessedness is *derived* from Him.<sup>13</sup> Blessedness is an essential characteristic of God alone. When Paul refers to Jesus Christ as "blessed forever," he was declaring the deity of Jesus Christ.

We probably do not think often of *blessedness as an attribute of God*. When we think of and attempt to describe God's nature, we usually are quick to assert the truths that God is Spirit, Who is sovereign, omnipresent, all-knowing, all-loving, immutable, merciful, just, and unchanging. But do we think of God as "blessed?"

What do we mean when we say that God is "Blessed?" Well, if we might put it in terms that might seem crassly simplistic, God is a happy God. God is "Blessed." What this indicates that our God is untroubled, is never distressed, never worried, and never anxious; He is always at peace. There is an infinite sense of satisfaction and settled contentment in the very Being of God. One described God in this way:

God is "blessed in himself, in his Son and Spirit, in the perfections of his nature; who is God all-sufficient, has enough in himself for himself, and for all his creatures; who is the fountain and the author of all blessedness, temporal, spiritual, and eternal, which any of them are..."<sup>14</sup>

Jesus Christ is the blessed God who is not anxious about the state of world affairs. He is calmly and methodically controlling history as He exists in a state of perfect and infinite blessedness. Jesus Christ is not worried how things will turn out in your life, for He has ordained all the details. It is not that He merely sees the end from the beginning and therefore knows the outcome of all things. Rather, because He is the Sovereign God, He has ordained all things that come to pass. There is an infinite degree of confident assurance and sense of well-being in the very nature of the Son of God, Who is bringing His own to one day enter the perfect state of blessedness that He Himself enjoys.

**Arthur Pink** described the blessedness of God in his book, *The Attributes of God*, in which he addressed the *solitariness of God*. And again, what is true of "God" is true of Jesus Christ, for He is "blessed forever."

That God is great in wisdom, wondrous in power, yet full of mercy, is assumed by many to be almost common knowledge; but, to entertain anything approaching an adequate conception of His being, His

---

<sup>12</sup> If this sounds familiar to some, it is because we addressed this teaching about the blessedness of God as an attribute of Christ's deity in sermons, FBC231 and FBC232, delivered on March 30 and April 6, 2003.

<sup>13</sup> We can say, therefore, that the blessedness of God is a communicable attribute rather than incommunicable.

<sup>14</sup> This quote is of John Gill in his New Testament Commentary on 1 Timothy 6:15.

nature, His attributes, as these are revealed in Holy Scripture, is something which very, very few people in these degenerate times have attained unto. God is solitary in His Excellency. “Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?” (Ex. 15:11).

“In the beginning, God” (Gen. 1:1). There was a time, if “time” is could be called, when God, in the unity of His nature (though subsisting equally in three Divine Persons), dwelt all alone. “In the beginning, God.” There was no heaven, where His glory is now particularly manifested. There was no earth to engage His attention. There were no angels to hymn His praises; no universe to be upheld by the word of His power. There was nothing, no one, but God; and *that*, not for a day, a year, or an age, but “from everlasting.” During a past eternity, God was alone: self-contained, self-sufficient, self-satisfied; in need of nothing. Had a universe, had angels, had human beings been necessary to Him in any way, they also had been called into existence from all eternity. The creating of them when He did, added nothing to God essentially. He changes not (Mal. 3:6), therefore His essential glory can be neither augmented nor diminished.

God was under no constraint, no obligation, no necessity to create. That He chose to do so was purely a sovereign act on His part, caused by nothing outside Him, determined by nothing but His own mere good pleasure; for He “worketh all things after the counsel of His own will” (Eph. 1:11). That He did create was simply for His *manifestative* glory. Do some of our readers imagine that we have gone beyond what Scripture warrants? Then our appeal shall be to the Law and the Testimony: “Stand up and bless the Lord your God forever and ever: and blessed be Thy glorious name, which is exalted above all *blessing* and *praise*” (Neh. 9:5). God is no gainer even from our worship. He was in no need of that external glory of His grace which arises from His redeemed, for He is glorious enough in Himself without that.

This is why theologians have generally referred to God as “impassive.” Because God is eternally and infinitely Blessed, He is unaffected by events outside of Himself. You and I are troubled with the smallest of inconveniences in life. And usually they are of little relative importance. We are like Jonah who moaned and complained because a little plant that had given him some shade, shriveled up (cf. Jonah 4). You and I can get upset if one of our tools malfunctions that causes us a little inconvenience. But God’s Blessedness cannot be diminished, cannot be tarnished, cannot be intermitted. God exists as an eternally Blessed Being.

Why then is this knowledge of comfort to His creatures? And we can in a measure enjoy this blessedness also, when we trust Jesus Christ. When we know that Jesus Christ, who is “blessed forever”, who is also the Blessed Potentate, it means that nothing that transpires in history disturbs Him. He is stable, immoveable, unchanging. Therefore, those that know Him and walk with Him and have fellowship with Him, through their knowledge of Him and their relationship to Him in Christ, may enter into that sense of unshakeable, uninterrupted, and unending sense of well-being that characterizes God Himself.

The deity of our Lord and Savior Jesus Christ is an essential doctrine of the faith that God once for all delivered unto the saints. One cannot be a Christian unless he or she embraces what we have shown respecting the identity of His person. The Scriptures declare this truth repeatedly. We are to embrace this truth fully. May God be praised that we know and serve our great Savior Jesus Christ, who is eternal God.

\*\*\*\*\*

Now to Him who is able to keep you from stumbling,  
And to present you faultless  
Before the presence of His glory with exceeding joy,  
To God our Savior, Who alone is wise,  
Be glory and majesty,  
Dominion and power,  
Both now and forever. Amen. (Jude 24f)